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THE SCHOLAR

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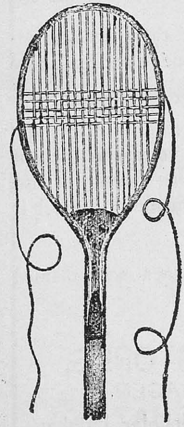

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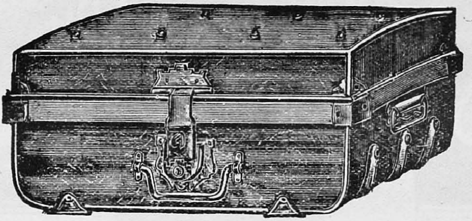

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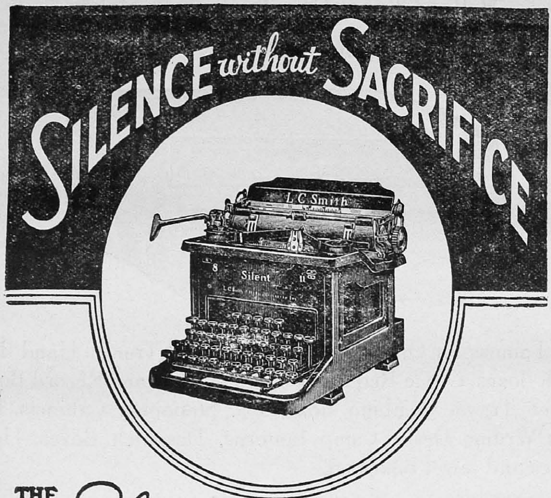

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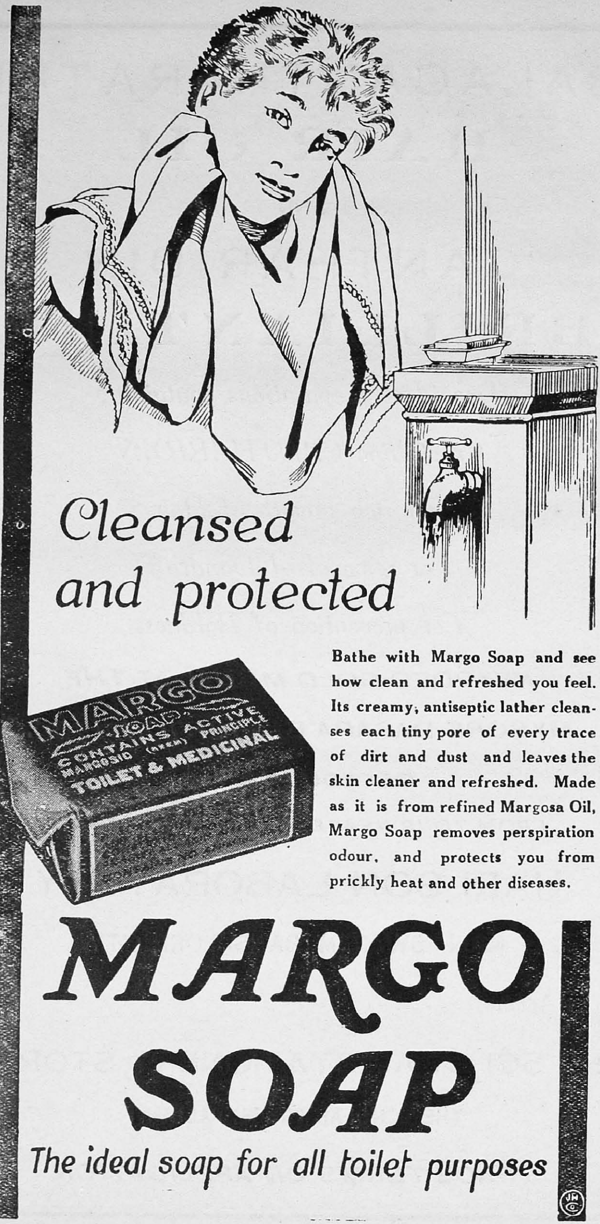
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The SCHOLAR

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Real Values

DIARY LEAVES

BY NICHOLAS ROERICH

IN the NĀRADA S'ILPA S'ĀSTRA high ordainments about the significance of Art have been given:

"We shall speak of the manner of construction of the Art Gallery. According to Usinara, the Art Gallery is to be erected in the central part of the city, on a site where four roads cross, in front of palaces and houses or in the centre of the main street".

"Pictures are to be such as to captivate our minds and give joy to our eyes.........They must be of several colours, brilliant with various colour shades........."

"Divine Narada says that we shall speak here of the manner of decoration by painting. According to Usinara, painting is for the pleasure of gods, for the satisfaction of the presiding deity of the building and also for beauty".

Thus spoke Narada.

And in another age, in other expressions, but similarly uplifting, Leonardo da Vinci praises the great meaning of Art. The same solemn homage we find amidst the Chinese classics, in Japan, in Persia, and everywhere in the world; this is told by the best people in highest terms.

"Art is not destruction. In Art is contained the seed of the constructiveness, not destruction. This was felt always, even in

those days when everything was ignorance. To the sounds of Orpheus's lyre entire cities were built. Despite the as yet unrefined appreciation of Art by the public, everyone says: 'Art is the reconciliation with life.' This is true. A real creation of Art has within itself something soothing and reconciling."

"Art is the reconciliation with life."

"Art is the introduction into the soul of harmony and order, not of confusion and discord."

Thus almost a hundred years ago corresponded with each other the great men of Russian literature—Gogol and Joukovsky. Both illustrious writers were known for their unusually broad appreciation of art and, therefore, the words quoted above have a never-fading significance. One must only remember how these two great writers have beautifully expressed themselves in the appreciation of the various domains of Art. Only broad thinking and an experienced outlook can come to such enlightening and convincing conclusions.

In the essays and letters of these writers one may find the most touching descriptions of beautiful works of Art, ancient as well as modern. One can always rejoice when in any country the people respond with equal love to both antiquity and modern Art. He, who would show contempt for the past, would only disclose himself as an ignoramus. And in the same light would appear he, who showed no attention to his contemporary searchings.

Truly, it is impossible to lock oneself for ever in grandfather's room. With what indignation one looks at the profanity manifested by those who disparagingly speak of the beloved treasures carried over from the beautiful past ages.

Precisely in limitless art one can study the best observations upon the state of human consciousness. The refinement of consciousness will first of all resound upon all domains of Art. In all branches of Art and craftsmanship a broad consciousness will notice an element of true creativeness. After all, Art is limitless and creation realized or hidden, secret, accomplished or unfinished, penetrates everywhere.

Precisely, Art secures the high quality of every production. To-day the newspapers are laughing that in Pisa a new bridge has just collapsed, whereas the old bridge, constructed six hundred years ago, still stands unharmed. I was also told recently of the similar strength of old Turkish bridges, which withstood even the onslaught of modern artillery fire. In the last earthquake of

India and Nepal, the modern buildings have greatly suffered, while the ancient temples have withstood the strain.

One can enumerate endless examples of the triumph of ancient high quality in the many arts of the past. We remember with what ease modern colours can be removed from ancient, recently restored paintings. And not only does the difference of age play its part, but the cause lies in the disappearance of quality of many productions. One dreads to think what will remain in future of some of the modern creations.

At present one is moved to emphasize once more that we have received from antiquity much evidence of the facts how beautiful is the combination of quality and creativeness. It is most inspiring to witness that quality has made it possible for the great creations to survive long ages. We thank the old masters that their methods of work have stood so long and have given to so many people happiness and new inspiration. But when you think of the paths of protection of cultural treasures, then you meet especially often and come close to the concept of quality. When studying ancient qualities it will be easier for us to plan our modern buildings so that they can withstand the many calamities of the future, not losing their beauty.

On January 14th the "Peiping Chronicle" reported the restoration of old Art monuments. "The Commission for the Protection of Art Treasures in Peiping, which was formed last week, is at present planning the restoration of all artistic monuments of the capital. We understand that the Commission intends the real work of restoration to begin in two months, when funds will become available. These funds have been promised by the Ministry of Finance and the Ministry of Railroads and should come in regularly beginning with the current month".

One must greatly rejoice at this news. When we recently heard about the intention of the Chinese Government to ratify our Pact for the Protection of Artistic Treasures and Monuments, we also rejoiced. China, which has such an infinite number of Art treasures, will, of course, be one of the first to recognize the Pact and to introduce it in life in its own country. The culture of China has created such refined forms, both plastic and philosophical, that of course the heirs of such treasures must be among the first to join the countries who have already ratified the Pact. It is quite proper that the sums allotted for restorations should come from the Ministry of Finance and the Ministry of Communications, because the monuments of antiquity, in all their charm, will be the best foundation of a country. For the sake of their beauty, traffic will increase along the roads, and because of them

the Minister of Finance will find new convincing formulae. Without exaggeration, the treasures of culture are the stronghold of a nation. The entire upbuilding, all enlightenment, all spiritual inspiration, all happiness and salvation will be born upon the foundations of cultural treasures. At first let us realize and safeguard culture, and then also the designs on bank-notes of the country will become attractive. Along the innumerable paths of communication, creativeness will surge forward in all its noble multiformity.

Likewise, it will not be an exaggeration to say that the language of the heart has many times proved in the history of mankind the most convincing and attractive as well as unifying. Not only are the names of Apollonius, Rubens, Velasquez and many others immortalized in Art, but also for their unforgettable advice in the field of statesmanship. Objects of Art themselves have many a time been the best ambassadors, introducing peace and friendship. We already have pointed out that the exchange of Art treasures has even prevented misunderstandings and was ahead of verbal agreements. If the world, according to Plato, is ruled by ideas, then noble seeds of Art will always be that beneficial sowing, which will give the best well-remembered harvest. Therefore, it will not be a commonplace to affirm again and again the wide meaning of Art and the true value of the Beautiful. Thus let us safeguard everything that is beautiful with all the care of our heart.

For the establishment of our Pact for the Protection of Cultural Treasures, first of all one has to acquaint oneself with the history of the origin of the Red Cross. The founder of this noble idea, the famous Swiss philantropist, Dunant and his self-sacrificing friends for seventeen years have tirelessly knocked at the hearts of mankind, in order to tell of the indeferrability of such a humanitarian project. Everyone should remember the history of the Red Cross, which had so many troubles and difficulties. Likewise, in the question of the protection of Art treasures let us always keep in mind that these great treasures are being destroyed not only during time of war, but also during the manifestation of every human ignorance. Alone, the protection of cultural treasures will awaken many dormant paths of creativeness and entire countries will again remember that therein lies their strength and unconquerable dignity and value.

Let us always remember how beautifully spoke about Art such great men of India as Vivekananda and Tagore.

Said Vivekananda: "Don't you see, I am, above all, a poet"—. "That man cannot be truly religious, who has not the faculty of feeling the beauty and grandeur of Art."—"Non-appreciation of Art is crass ignorance."

Rabindranath Tagore concluded his article, "What is Art" with the words: "In Art the person in us is sending its answer to the Supreme Person, who reveals Himself to us in a world of endless beauty across the lightless world of facts". Who else now could define Art better than this glorious Poet of India!

In the "Leaves of Morya's Garden" we read:

> "True Art is the expression of the radiant Spirit.
> Through Art thou hast the Light!"

Application of Science to Agriculture & Industry

BY DIWAN BAHADUR N. N. AYYANGAR

[The ways in which science could be made to help industry and agriculture were explained in the inaugural address recently delivered by Diwan Bahadur N. N. Ayyangar, B.A., L.C.E., M.I.E., I.S.E., Chief Engineer and Secretary to the Government, P. W., Rys. and Electrical Departments, Mysore State, before the Joint Session of the Association of Economic Biologists (Coimbatore), the Indian Academy of Sciences, the Indian Chemical Society (Madras Branch), the Institute of Chemistry of Great Britain and Ireland (Indian Section), the Society of Biological Chemists (India) and the South Indian Science Association, Bangalore. We give below relevant extracts from the same.

—*Ed.*]

GREAT advances in the various branches of science are being made all over the world. It is quite necessary that India should also make her contribution and keep herself in the front line of advance. It is a matter of great joy and satisfaction that India is, during the last 15 or 20 years, doing her best and has produced men of science of international repute. As one engaged in that practical branch of science, Engineering, I propose to refer to some of our immediate practical problems and invite attention as to how the association of science could help in the matter. The greatest problem at present staring us in India is that of the general economic poverty and the train of consequences arising therefrom. The standard of living is low, very low indeed. It has its evil effect in various directions, such as mal-nutrition, poor physique, poor health, deficiency diseases, etc. The majority of mental cases in this country are even traceable to this cause. For an enduring solution of this problem of poverty, the knowledge and experience of Chemistry, Bio-Chemistry, Geology, Physics, Engineering, Agriculture and Medicine have all to be marshalled. This requires a body of scientific workers of wide and general outlook and of a very high standard.

India, as is well known, depends on agriculture with about 80 to 85 per cent. of her population, directly or indirectly, connected with this industry. Talk of improvements in agriculture, and the depressing answer comes straight out like a shot, viz., that the agriculturist being poor, he is not in a position to invest anything in making improvements, as in other countries. The agriculturist is said to be too poor and helpless for doing

anything more than merely exist or subsist. In other countries, wealth did not fall from the heavens but was created by man by his own efforts and by the sweat of his brow. Poverty is not a cause but an effect, and the effect can be cured only by self-help, combined with the technical help of workers in branches of science like Engineering, Agriculture, Bio-Chemistry, Chemistry, Physics and others.

The great and crucial problem connected with agriculture in this country is that of the preservation of moisture in the soil. The rainfall varies from place to place ranging from 250 inches or more per year, down to so low as 10 or 15 inches in certain parts. Even that is not evenly distributed but is very fitful. In order to protect the crops from the vagaries of rainfall, during the last half a century, immense irrigation works have been constructed, at an enormous cost. But if we count, we will find that not more than 15 to 20 per cent. of the crops at the outside, could be protected from these works. The remaining 85 to 80 per cent. of the crops have perforce to depend on the rainfall only. The problem can be visualised thus. Say there is a good rainfall in the beginning. Fields are prepared, manured, the seed sown, and the crops come up nicely in the beginning. Then there is a break in the rains of 20 to 30 days, which is not unusual. The result is that the moisture in the fields dries up and the crops whither or even dry up. Later on, say, good rains come, this will be useless for the crops because they are already dead. The result is scarcity or even famine for that year, with all the attendant economic and other kinds of misery. This problem calls for an immediate solution from the joint efforts of the Agriculturist, the Engineer and the Physicist. An economical and practical solution can be found for this widespread problem, if we can store sufficient capillary water in the soil within the range of the roots, for meeting the needs of the crops during the breaks in the rain or the period of drought.

From a careful calculation it would appear that if we can store the equivalent of 5 or 6 inches of rainfall as capillary water in the top strip of about 2 feet of soil and sub-soil, one crop can be assured, notwithstanding the great fluctuations and prolonged breaks in the rains. I am referring to scientific dry farming. This object can be attained easily with the aid of mechanical engineering. It is possible with suitable implements, such as, sub-soil chisels and tractors, to break up and shatter, without disturbing their relative positions, the soil column of about 2 feet in depth, when it is very dry during the hot weather, into a physically loose condition, fit for receiving and storing from a portion of the rainfall, a plentiful supply of moisture for the

whole season. This also makes the roots penetrate deeper down, instead of, as at present, spreading out near the surface. The cost of this would be not more than 10 to 15 rupees per acre for each operation, carried out at intervals of say, four or five years. It is not meant that each cultivator should own such costly implements, for, it is obviously absurd to expect this. But even the smallest man can have his small holding so treated from contracting firms specialising in this kind of work.

The next great problem connected with agriculture is that of restoring the fertility of the soil as it gets depleted by repeated extraction of crops. At present, insufficient and uneconomical ways of restoring fertility can be seen all over. There is the town and village rubbish remaining unutilised to their maximum potentialities. Even when utilised they are dumped on the fields in a raw condition. How such material can become plant-food, within a reasonable time, passes one's understanding. Thanks to the work of Dr. Fowler and other eminent Bio-Chemists, it is possible to convert all such useless material within a short space of eight to twelve weeks into that most valuable fertilising material—compost. Even in preparing this simple material it is found absolutely necessary for success that knowledge, ability and the guidance of the highest order should be obtained. A slight departure or neglect, due to lack of knowledge of correct details in the preparation of this material, leads to great public nuisance, due to rapid breeding of flies etc. With a little effort and organisation, it seems to me that in every town and village this material can be manufactured and used for fertilising the soil. It should be possible for even the small farmer to make his own compost. Even the lantana, which is now a pest, would become a valuable raw material for conversion into compost.

Incidentally, the systematic and daily clearing of the village rubbish for making compost would help to make cleaner and healthier villages. At present we see in our villages rubbish littered all over indiscriminately and every open space is used as a latrine. Our villages present a most unsightly and depressing sight.

The disposal of sewage in various towns has not still developed in this country into a sufficiently scientific and satisfactory stage. There seems to be immense scope for Bio-Chemists for undertaking research in this direction so as to render this material into a source of economic wealth.

There seems to be also scope for research for the Bio-Chemist in finding the relative values of various foods used by our people. It should be possible to evolve standards of balanced diets out of indigenous materials, which are both economical and

nourishing. There are already a number of active workers in this field and much credit is due to them. I would suggest that the results of their work should be published in the daily papers in simple and non-technical language. It is essential that these should also be published in the vernacular papers so as to reach the villagers. In this connection, the danger of machine-milled and polished rice that is rapidly growing in use by a people who are already under-nourished especially in South India, may be mentioned.

The average yield of the Indian soil at present is poor, being between one-third to half of what it is in other countries. With moisture and plant-food assured, as above, on a wide-spread scale, it is obvious that we can grow two or three blades where one does now. It seems to me that the general economic condition of the country can almost immediately be doubled or even trebled in some cases. The present income of about Rs. 60 per head per year can be raised to about Rs. 120 to Rs. 150 per head by efforts in these simple but scientific means. That seems to be about the limit of income possible through agriculture alone. I take a few figures from Sir M. Visvesvaraya's well-known recent book, which is a monument to his capacity for taking infinite pains. The income per head in other countries varies from Rs. 2,053 to Rs. 271. A suitable and happy ideal for us seems to be a condition in which the people are engaged in agriculture and industries on a fifty—fifty basis. The income of such countries is of the order of Rs. 500 per head. The difference between Rs. 500 and Rs. 150 per head, has, therefore, to be made up by the development of industries, including those industries closely allied to agriculture. At present, the income per head from the industries alone seems to be between Rs. 20 and Rs. 25 per head. It should be one of the aims of men of Science, pure and applied, to strive for this result by developing our industries about fourteen or fifteen times their present size during the course of a generation or two.

One other important direction in which the highest scientific knowledge can be used almost immediately is through research in metallurgy in connection with the preparation of special alloy steels. We have already Iron and Steel Works here. We have also manganese, chromium and cheap electric power available, and it would appear that we are in a specially favoured position for manufacturing special alloy steels of manganese and chromium for which there is a wide-spread and steady demand the world over for the manufacture of expensive kinds of machinery and plant and for delicate appliances and articles.

In spite of the present mode of education, which has gone on for 75 years, we cannot say that the number of scientific workers in this country has been considerable. It is a happy sign that of late there has been a great improvement in the number and quality of scientific workers in this country. We can be proud that we have produced in the sphere of science, men of high eminence and of international fame. Their number, however, is only about half a dozen, and this number cannot possibly be said to be a big one for a people of our size and who have, in the past, risen to the highest eminence of metaphysical thought and experience, embodied in our *Upanishads*.

In addition to this high eminence, it is very important that our general average should be high. In order to raise the average, one step seems to be absolutely necessary and that is to stimulate the interest and liking for science of our children—boys and girls —early in life in the primary and secondary school stages. Their power of observation of simple scientific phenomena and facts in their surroundings and their capacity to connect causes and effects and *vice versa*, correctly, should be stimulated just at the time of life when the mind is open to direction and is eager for explanations of the world in which they live. It is the fundamental ideas of science and its methods that should be taught. The methods of Astronomy, of Geology, and of Chemistry are very different. The pupil should be made aware how his elders set about to work in these sciences. The rudiments of sciences like Astronomy, Physics, Meteorology, Chemistry, Geology, Zoology, Botany, the human body, early history of mankind, should all be touched upon. This kind of teaching is not possible through the present teachers, but only through our Science graduates. We have a number of graduates and diploma men trained in Agriculture, Engineering and Medicine unemployed. Graduates in Agriculture are in a specially strong position for this work. Because in their training for Agriculture they have been taught. both theoretically and practically, the fundamentals of various sciences like Physics, Chemistry, Geology, Biology, Botany, Zoology, Bacteriology, Genetics etc, and, in fact, a thorough grounding in their surroundings. It should be possible to make use of their services, more especially agricultural men, for this purpose, by having one man for a group of schools within a practical radius of say 5 to 10 miles. The expenditure on this account need not be more than the present budget figures. We may have a lesser number but really more efficient and life giving schools.

Vocational Education

BY SAMPAT GIRI RAO, M. A.

III

THE problem of equipment for every school need not prove so formidable a difficulty as appears at first sight if practical instruction classes could be opened on a co-operative basis—several institutions in a town contributing towards the maintenance of, and sending their children by shifts to a single well-equipped Practical Training Institute. And expenditure could be kept down to a considerable extent by the enthusiasm and resourcefulness on the part of instructors in the matter of utilising raw material cheaply available in the locality, and turning out saleable material like fans, fancy articles out of coloured paper, envelopes, mats, buttons etc.

Educationists agree that not merely the mind and the body but the hand and the eye have to be trained before any person's education may be said to be complete. Every pupil needs this training. "We have also to realise," says a recent writer, "that the mere academic type of boy—the linguist, the historian, and the mathematician—have much to gain if their curriculum includes some amount of manual and art. They, too, need work besides literary composition, which is definitely creative. They too, need some corrective for the long hours spent in purely intellectual tasks. .... By introducing art and craft work at all stages, we deal with the problem more scientifically and secure a higher output of first-rate thinking during the time directed to the 'class-room' subjects. .... These studies, therefore, should continue to receive a warm welcome in the schools. Without forgetting the primarily intellectual character of secondary education, we should realise that arts and crafts, properly used, can broaden the intellectual basis on which we build; at the same time, they will be an essential ingredient of that more harmonious system towards which we are working and to which the best thinking of the day is urging us, a system in which physical culture shall unite with the training of the mind and hand and eye."

It is not merely in the interests of harmonious education that we need better and more practical instruction in our Primary and Secondary Schools, but with a view to the discovery of aptitudes, and for habit-forming purposes. These aptitudes are manifested fairly early in life, but when they get inhibited owing to lack of opportunity for their development, it becomes difficult when the adolescent stage is reached for the individual to bend his will for

the recovery and utilisation of these lost aptitudes. And the habits that courses of practical instruction foster are of no less importance. It has been observed that one of the main differences between general education and vocational education consists of the fact that while the former aims at faculty-training, the latter aims at habit-training. And the earlier opportunities exist for such habit-training the better—for they would help so far as Indian pupils are concerned to neutralise the disinclination and lack of temperament that are formidable obstacles in the way of Indian youth taking readily to practical and technical pursuits at a late stage.

Pre-Vocational Courses. Due provision must, thus, be made for compulsory practical instruction at the elementary stage, and to the largest number possible at the secondary stage. (This is only a compromise in lieu of the ideal of compulsory training for all owing to practical difficulties under our present conditions, like want of sufficient resources in equipment and by way of trained instructors). The nature of practical instruction at the secondary stage will depend upon the facilities available; but for purposes of illustration, the following may be suggested:- gardening, card-board modelling and book binding, hand-carding and spinning, fret work, spray work, drawing and painting, simple carpentry work, simple lathe work, weaving of net-bags, tape, etc.

It is along with such practical instruction that we should consider the question of introducing pre-vocational courses in secondary schools. These would be optional and would provide for the preliminary training of those with a non-academic bent of mind, or those whose private circumstances require their early entry into an occupation, so that they might be fit to finish off later with a full-fledged vocational course. Thus, for instance, a two-year pre-vocational course at the end of the secondary stage, with an S. S. L. C. Certificate, would lead to a diploma course, of a longer or shorter duration in a technical institute.

The basis and traditions of our secondary schools being purely intellectual, it would be doing violence to accepted nomenclature to term the courses provided in them, of not more than 7 or 8 hours a week at the most, as vocational courses. They can, in reality, be no more than pre-vocational courses, and much confusion of thought that unfortunately prevails would be avoided if this clear distinction was clearly realised, and its implications always borne in mind. "There is danger that haphazard intermingling of vocational and general study may defeat the very object which it sets out to achieve." This warning sounded in the Government of India Circular already referred to deserves

to be laid to heart. While, therefore, the pre-vocational courses provided at the Secondary stage could serve as a watershed for the diversion of youthful talents, it would be too much to expect of the courses that might be introduced at this stage, where academic studies still preponderate, as fitting its recipients to enter immediately upon wage-earning professions or occupations. It is only in well-equipped technical or vocational institutes that such training could be given under conditions nearly approximating to those that the trainees may have to face in real life. "The saddest mistake which many well-meaning enthusiasts in the new movement have made" remark the authors (Charles A. Porser and Charles R. Allen) of *Vocational Education in a Democracy*, "has been the attempt to give the same students some sort of a course of instruction which will at one and the same time fit them for College and for immediate wage-earning. Vocational training should follow, not accompany, general education, and it should be built upon the largest foundation of general education which the youth is willing and able to lay before he undertakes training for an occupation or pursuit. Once, however, he has entered upon this training, its controlling purpose should be to equip him for the work he wants to do".

The courses that may be introduced at the Higher Secondary Stage for pre-vocational training may be broadly classified into five groups : 1) artistic, including such subjects as Music, Drawing and Painting, as applied to Commerce for purposes of advertisement, book-illustration, cartoons etc., photography and process work, carving, engraving and inlay work, 2) Chemical industries, like the manufacture of soaps, inks polishes, syrups, dyeing, silvering of glass. electroplating. dry cell manufacture, pharmacy and tanning, 3) Mechanical and Electrical, like mechanical shop and fitters' work, foundry and moulding; electric wiring and fitting, printing, 4) * Agriculture, rural economics, pedagogics, 5) Commercial subjects, like Accountancy, Banking, Practice of Commerce, Co-operation etc.

Considering present standards of attainment in English on the part of Secondary students one would suggest typewriting and short-hand to follow a full-fledged secondary course, instead of recommending it, as often happens now with sad results, to those who do not make good in the academic subjects at the Secondary stage.

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4 * Mr. S. V. Rama Moorthy, M. A., I. C. S., in a lecture delivered last year (10—2—35) advocated that 50% of the students should be given agriculture, 30% industrial mechanics and 20% other subjects. The widespread interest in rural reconstruction would indicate the need for a course in Rural Economics. Pedagogics would lead to a short course in a normal school and train teachers for Elementary Schools.

Vocational Courses. Such training as may be provided in general institutions will not suffice for attaining professional standards in the first four groups mentioned above. All that can be attempted in two years is to give the background of theory necessary, and a certain amount of practice. Where, however, courses in continuation are not available in the existing technical institutions, arrangements must be made by the Education authority, with private companies when necessary, to provide places for these 'apprentices.' In subjects of group 5 above, the courses that may be provided in schools may themselves prove adequate. It is only then, so far as the teaching of commercial subjects is concerned, that vocational courses can be said to be feasible at the Secondary stage in the existing general educational institutions.

The above suggestions assume that the young pupil is able to choose and enter upon a pre-vocational course in the Fifth Form stage. Can he or his guardians take a wise decision when the pupil is yet so young? Public disapproval of such early specialisation, as is well known, is strong in India. But if pre-vocational or vocational education is to be introduced in the Secondary stage at all, such early specialisation seems inevitable. And it is to ensure that the choice shall be wise, that practical instruction classes at the earlier stages are suggested for the discovery of aptitudes. Individual records of such aptitudes shall have to be maintained and be available to High School authorities and guardians. Another provision that seems necessary under present conditions is to make it possible for a pupil taking a pre-vocational course to revert to the general course, either in the middle or at the end of it. Thus, for instance, at the end of one year, a pre-vocational course student may, by producing satisfactory evidence of his ability to cope with the general course leading to a College, be taken back to that course. Or at the end of the course, he may be permitted to take up only the group of subjects leading to the College Classes and not be required to take the whole course over again. This can be easily provided for by introducing group passes at the end of the Secondary Stage, Group A compring subjects compulsory for those going up to the College as well as those taking up the pre-vocational course, Group B comprising the optional subjects. Such provisions are necessary so that the early choice in the V Form may not prove irrevocable, and will go a long way in allaying public apprehension in the matter.

IV

Vocational Guidance. Another device much advocated and to some extent practised in western countries is the provision for

expert Vocational Guidance.† Much has been written upon it, and we learn that a course in the subject figures in the Curriculum of the Instruction of Education in the London University. From a very illuminating book called "Prediction of Vocational Success" (published in 1934) recording the investigations and results of Prof. E. L. Thorndike with five others,* one gathers, however, that such prediction by experts, is, on the whole, less reliable than the untutored likes and impulses of the pupil himself. The judgments of the pupils themselves, young as they are, have been found to correspond more nearly to their later careers than the decisions of their guardians or the findings of outside experts. The recommendations of the Government of India Circular to the Local Governments "to provide for training suitable experts who would advise young men and women in regard to their aptitude and fitness for particular careers suited to different regions" seems, therefore, somewhat premature.

There is need, however, for the creation of a Juvenile Employment Bureau in every province. These will prove a great blessing in the way of providing reliable data and means of employment, and situations vacant to young men, who otherwise are without guidance of any sort and sometimes prove gullible victims of unscrupulous pseudo-employers.

V

Conclusion. If vocational education has not made as much headway, as the need that has long been felt for it would warrant, it is because the problem has been tackled only from the side of the individual, his needs fancied and real, in other words, mostly from the side of the educationists. But as we have tried to point out above, there are two other factors of equal importance, to be taken into consideration, viz., firstly the development of economic and industrial life in the country and the active support on the part of the State to effect rapid development, and secondly, the existence of crafts and professions with age-long traditions and with guild organisations more or less effective, surviving to the present day, and faced with severe competition from the more highly organised and capitalised economic and industrial systems of modern times. The consideration of the first of these factors necessarily raises high political issues, which, for the time being,

† There is besides, in England a Vocational Guidance Department attached to the National Institute of Industrial Psychology.

* The investigation was conducted between 1921 and 1932 to inquire into the possibilities of guidance at the age of 14. 1807 cases are presented in the report. The errors in vocational advice are exposed and the report concludes, "that employers may fail to get labour proportionate to their wages paid, and employees may not secure wages proportionate to their ability."

are beyond the purview of the educational reformer. The second of these factors would point to the necessity of conducting economic surveys in every region with a view to arriving at data regarding the utility and extent of existing trades and crafts, lines along which they need to be reorganised, or reinforced, the scope that exists for imparting formal instruction in these in public institutions etc. Until these two aspects are borne in mind, and the problem of vocational education is approached from all the three sides, with the State, merchants, employees, industrialists, and educationists laying plans in close co-operation, no satisfactory solution seems to be possible. Meanwhile, the educationist has no need to sit with folded hands. The problem of devising suitable instruction for the hand and the eye, practical instruction or manual training, by whatever name it may be called, devolves primarily on him. And this, if successfully attempted, will lay the foundation of all pre-vocational or vocational training, and create the atmosphere for practical training which is much needed as a corrective to the purely academic training at present in vogue. When this atmosphere is created, and individual aptitudes developed and explored, a great step forward will have been taken in the direction of educational reform in our country. One may then trust that the present urge for introduction of profitable vocational courses will bear fruit in due course, other circumstances operating favourably to give that urge the necessary scope and conditions for early effective fulfilment.

(Concluded from our previous issue.)

A Memorable Relation

BY F. H. ALDHOUSE, M. A.

"JOHNEEN," I said severely, "you were staring about you at Mass, if I ever have to speak to you about it again, I shall put you off the Altar for good and all. What were you looking at ? Your mother wasn't there. Are three old women so interesting you must forget you are a server at Holy Mass ? I'm ashamed of you and I ought to tell your mother ! "

Johneen MacGarvey was red of face and uneasy at my rebuke. He shifted from one foot to the other. He looked at me with big grey appealing eyes. "Ah ! don't put me off, Father,'; he pleaded. " An' don't tell ma, she'll bate me if ye do."

" Well ! and you deserve it," I replied, " but you haven't told me what you kept glancing round to see. Out with it, if you want me to overlook your conduct."

" Well, Father," Johneen muttered. " It's the big boy and his dog that does be comin' in when I ring for the ' Sir Come' (sursum corda) that does be distractin ' me."

" Rubbish," I said, " there was no boy nor dog, only three old women."

Johneen looked at me rather banteringly I thought.

" Sure there was a boy *an'* a dog, an' he's there every day. I see him Sunda' when I'm not serving, ask ould Miss Sullivan she'll tell ye too ! "

I was taken aback, for I could see Johneen was telling the truth. I supposed I was not as quick to notice things as formerly, but I must find out who the boy was. I would *not* allow dogs into chapel. Johneen said he didn't know the lad. 'He's about seventeen or eighteen, an' the dog's a hound' was all I could get out of him. So I was pleased to see Miss Sullivan, a most pious spinster of what people called ' uncertain ' age—meaning it was certainly aged.

" I want ye to say Mass for a soul in Purgatory, Father Donovan." Miss Sullivan said.

" Certainly, Margaret Mary" I replied, " What's the name ?"

" Well, then, Father, indeed, I don't know that." she responsed, " but he comes to Mass every day, himself and a dog."

" Sure the dog can't be in Purgatory, it's some human being, Johneen McGarvey says he sees him come in at the Canon."

" Ah ! but he comes out o' nothing, just shines out like. He's a lovely lad, but always stays down at the door.

I refused Miss Sullivan's mass offering till I enquired more into the matter. Then I myself saw the boy. It was a most awful day of snow, only Johneen who lives beside the chapel of which his mother was keeper and I myself, who had but 20 yards to come were there.

At the sound of the bell I knew instinctively Johneen was only half attending to this business, and I looked quickly down the gloomy little church. Sure enough a lad I could but dimly see, and a dog, a magnificent wolf-hound, not the grey hound I had imagined were at the door. I resolutely put them out of my mind, though relieved to find them mortal after all, and the august Act in which I was engaged was completed.

As I left the chapel I found the snow was over, the clear white glory of a glittering world under the winter sun was all about me.

I started to go back to my chair by a roaring fire when suddenly the lad seemed to come out of the sunlight and the snow, so unexpectedly did he stand before me.

"So, won't you say a Mass for me, Father? he asked.

"Young man," I said, "don't speak lightly of Holy things. Poor old Miss Sullivan thought you were a spirit. You seem to have heard about it."

"Why yes, Father," the lad said. "I could read her pity for me and I love her for it. She was quite right, I come to your church where my temple once stood and I am a spirit, though I have never died or been what you call alive either."

I looked in utter wonder at him, he was standing on the snow, *but it did not sink beneath the light touch of his feet.* His beauty was more than any boy of flesh and blood. I felt a reverence that made me say "Doubtless, Sir, you are one of God's holy angels. Pray for a poor sinful priest."

"I am Angus Oge, Father," the boy answered me. "Don't fear me, I am a Christian, I worship Christ the King. I am what people call a god. I would be glad if you could see your way to say that Mass, because I always accept love if it is offered me. The poor old woman felt love for someone she thought needed help and the service is Love embodied in time and space, and of the things the King of the Elements has given for the Joy and nourishment of men. I bless you, Sir." He lifted his hands. "Now I and Scullaun my hound bid you good-bye."

"I will say your Mass, Margaret Mary, though I think we need it more ourselves." I said that evening.

"Many thanks, Father," said Miss Sullivan.

The Theatre in the Third Reich

BY HERBERT GUENTHER

GERMANY has more theatres than any other country in the world—two hundred and fifty regular playhouses, besides several thousand wandering shows of every sort. There is hardly a place throughout the length and breadth of the land in which theatrical performances are not given. Nearly all the smaller cities and towns have their own theatres in these days, while the wandering shows reach even the tiniest villages.

Even in this nation of theatre lovers, the present flourishing state of the German theatre could not have been attained without the active support of the Government. To-day, the Reich provides a subsidy of twelve million marks for the theatres annually, or just twenty times as much as they received in 1932. To this subsidy must be added the financial aid rendered by the several provincial and municipal governments. But the investment of these enormous sums has proved well worthwhile, for only with the help of these funds and the appointment of efficient persons to the posts of responsibility could the entire fabric of the German theatre be saved from utter ruin. Here is one instance only —the Prussian State Theatre at Cassel failed in 1932, and the Berlin State Theatre, with its illustrious history, was almost forced to close its doors. Eye-witnesses can testify that the theatre was empty at almost every performance. To-day, the Cassel Theatre is open again, and Berlin had to build a second theatre in order to accomodate the unbroken series of great successes contained in its season's repertoire, and to make use of the dramatic talent at its disposal. This second theatre, known as the " Little House " is also sold out every night.

At the head of the two Prussian State Theatres is General-Intendant Tietjen, who is Director of Bayreuth Festival as well, and a theatrical manager of world-wide repute. Clemens Krauss is Director of the Berlin Opera House, where he succeeded Furtwaengler in 1934. This important post of Dramaturgist is filled by Dr. Julius Kapp, who has recently added to the lustre of his fame as a writer on musical subjects, by the publication of his " Book of the Opera " (Opera-Buch), a comprehensive treatise on the history of musical drama. As for the vocal talent at the Berlin Opera, there never has been assembled anywhere such an incomparably splendid galaxy of fine voices.

Gustav Gruendgens, who at the age of only thirty-five has had a most remarkable career, is Director of the State Playhouse, and in the course of a very short time has put his theatre into first place among all the theatres in the Reich. The scientifically re-modelled theatre on Gendarmen Market, newly re-decorated in the original classic style of its builder, Schinkel, has been dedicated almost exclusively to the production of classic drama, and modern dramatic works of specially high literary merit. At the " Little House " in Nurenberger Strasse, on the other hand, the repertoire consists of " parlor " comedy and farce.

The former Municipal Opera in Charlottenburg was given back its original name of " Deutches Opernhaus," at the same time undergoing a complete overhauling and renovating along modern architectural and artistic lines. As Reich Opera House, it enjoys the special support of the State, a support well-earned by its Director, Wilhelm Rode, who is at once intendant, stage manager, and singer. This theatre has been decorated in the national popular style in accordance with the personal wishes of the Fuehrer.

Next to the State Theatre, the principal playhouse for the production of straight drama is the German Theatre. Heinz Hilpert's management of this house won for him the special recognition of the Reich Chamber of Culture, together with the title of intendant. His leading man, Theodor Loos, is the only actor outside of the State Theatre who is entitled to call himself " Staatsschauspieler " (State Actor). Hilpert's season schedule includes the works of Shakespeare (three of whose plays were given this winter), Goethe, Schiller, Kleist, and Grillparzer, beside the works of contemporary German dramatists and the Swedish playwright Hjalmar Bergmann. This theatre is distinctly a " Reich " theatre, even if it does not bear that name.

Practically speaking, privately-owned theatrical enterprises have ceased to exist in Berlin, for all such are more or less dependent upon Government aid. This does not mean that a manager or producer need feel that he has been left out in the cold if he is willing to run his theatre in a manner worthy of public support and help. Every manager or owner naturally has the ambition to be independent financially, and this independence has been attained to all intents and purposes by the " Agnes Straub Theatre," Bernau's " Renaissance Theatre " the " Theatre-in-the-Saarland Strasse," and Wendel's "Theatre am Schiffbauer Damm." Another private enterprise, the " Metropole Theatre " is giving a " revue " most metropolitan in character, which always plays to a full house.

In practically all of the theatres, including those controlled by the Government, certain performances each week are bought up by a Theatre-goers' Association connected with the National Socialist Culture League, and this organization is thinking of leasing a theatre on the shores of Tegern Lake. On the other hand, the enormous "Theatre des Volkes" (People's Theatre), formerly Schumann's Circus, and then "Grand Theatre," belongs entirely to the "Deutscher Arbeitsfront" (German Labor Army) and accomodates 5000 persons for a nominal price of admission. The seats are drawn by lot. The institution "Kraft durch Freude" also has its theatre, the "Volks-Buehne," directed by Count Solm, who is intendant of the "Theatre am Nollendorf Platz." The establishment of such theatres as those just mentioned has afforded to thousands the opportunity to see plays and hear operas which was never before possible for them. They are now able to see and hear the best dramatic talent almost free of charge. Nearly all the Berlin theatres have returned to the stock company system and always play repertoire, rather than running one play for a whole season. Nothing could be more beneficial to the stage than this.

It would be contradictory to the purposes and aims of National Socialism only to promote the interests of the theatre in the capital city of the Reich. Therefore, visitors to the 1936 Olympic Games will not only run across the great Bayreuth, Heidelberg, and Frankfort Festival plays, but in every part of Germany will be able to attend open air theatrical performances and folk plays, in addition to going to the theatre any evening they may desire and in any town through which they may happen to be travelling. The Opera in Drasden and in Munich has revived its old time international fame and in both cities is in the hands of able directors, supported by signers of note. In the Rhineland and Ruhr Territory every city has its Municipal Theatre, each with its peculiar attraction. Duesseldorf, Cologne, Duisburg, Stuttgart, Meiningen, Hannover, and Darmstadt, all have theatres worthy of their cities' best traditions. The theatre at Gera still continues to enjoy the generous support of the hereditary princes of Reuss, and Regensburg that of the family of Thurn and Taxis. Hamburg, Breslau, and Koenigsberg are also not behindhand in theatrical attractions, while in Dessau the first large theatre to be erected since the war has just been completed.

As one of seven sisters in the make-up of the Reich Chamber of Culture, the Reich Theatrical Chamber embraces all branches of occupation connected with the theatre, from the Indendant to directors, stage managers, dramaturgists, actors, singers, chorus,

ballet, souffleurs, and technical personnel. All former associations and unions covering these various branches of the theatrical profession have become merged in this single institution, whose function it is to work for the good of all and to regulate all matters in connection therewith. It goes without saying that this unity of action and purpose enormously increases the " esprit de corps " in the profession.

The President of the Chamber is the Reich Dramaturgist, Oberregierungst at Dr. Schloesser. and the Vice-President Staatsschauspieler Eugen Kloepfer. Among the 16 Senators of the Chamber are the Intendants Tietjen, Gruendgens, Hilpert, Werner Krauss, Rode, Solms, and Muethel. These men and their associates have brought order out of chaos, have taken over the entire problem of placing applicants for employment, . and finally are planning to leave to posterity the results of their experience in the form of a Theatrical Academy, the motto of which is; True Art is the Child of Knowledge.

When will World Peace Come?

BY DEWAN BAHADUR K. S. RAMASWAMI SASTRY

WORLD Peace! Why is the world talking so much about it? Generally we may take it that we never talk about a thing till we have lost it, and we talk loudest and most about it when we have lost it irretrievably. No one talks about health when he is well. None discusses sex and marriage when people are happily married and live happy lives. No one discusses the principles of Government if he is free to do what he likes and if he likes to do what is good. The fact that world peace is discussed much to-day shows that it is lost. To-day it is universally talked about because it is almost dead and gone.

The fact is that inside the national boundary line we are men and outside it we are beasts. Inside the nation we count heads; outside it we break heads. "All is fair in love and war". Is it so? Fair is fair and foul is foul. The soldiers of one nation fight the soldiers of the other nation without knowing why. The masses applaud the uniform and the band, but do not know what the bother is about. War is a game from which winners and losers rise as losers. The cannibals are wiser. They eat their vanquished enemies. The armament manufacturers profit by wars. But who else profit?

War is an unstabiliser. Yet why should there be unstabilisation? Japan has stabilised Eastern Asia. Britain has stabilised Southern Asia. Turkey is stabilising Western Asia. The Soviet is stabilising Northern Asia. Africa was stabilised long ago. The only bit of it which was unstabilised has now been stabilised by Italy. America and Geanea were stabilised even more effectively by depopulating them and then repopulating them. In such a stable world what room is there for a de-stabiliser? That is the mystery of mysteries.

The real truth is man is yet largely an animal. Inside the nation the animal is chained. And yet we do not merely trust God and leave the door open when we sleep. We bolt the door after fully trusting God. At the same time we do depend on collective security. If things go wrong, the whole strength of the nation is behind the wronged man. If each man goes about armed and is to defend himself whenever attacked, what would life be worth? In the same way armed nations are the worst foes of the peace of the world. A race in armaments is inevitable. Each

nation is armed to the teeth. It will embark on an offensive war and call it a purely defensive war. Deception of others eventually ends in self-deception. Only a short while ago Japan wanted freedom to be prepared for peace. Italy was fully prepared for peace and has now established peace in Abyssinia by the soft and sweet agency of the poison gas. Formerly nations used to prepare for war. Now they prepare for peace.

We heard much before about the Balance of Power. Then we heard about Alliances. We hear much now about the League of Nations. But all of these have been colossal failures. The League of Nations has been boomed too much. It is not a League of the whole world. America is not in it. Japan went out of it. Germany is not in it. Italy is threatening to go out. Lord Beaverbrook says: "It now serves only one purpose. It is the headquarters of an anti-Hitler alliance. It can offer us no guarantee of peace."

We are thus in an awful muddle. But is there a way out? I believe that there is. We must realise that the real achievement of modernity today is not peace but freedom. The keenest hunger today is the hunger for freedom. The keenest hunger in the last century was for science. Science has won against superstition, and religion has gained by the sundering of its alliance with superstition by the sword of science. Today every nation wants to be free. But peace is not as yet the master-passion of Man.

But Truth and Freedom are not more essential than Peace and Joy for the spirit of man. These will come only when he sheds the unrealities of today. The persistent megalomania that is raging everywhere must go. Men must take more delight in spiritual joys than in sense-delights. A new scheme of life's values must dawn upon the vision of Man. It dawned long ago in India. It flashed once again like the Holy Grail when the Prince of Peace was born. But it has since then disappeared from the gaze of men. Let us realise now that spiritual values are nobler than the sense-values of life. This is not all. The nations must disarm. Every armed nation is a menace to the peace of the world. When Montagus and Capulets went about armed to the teeth and bit their thumbs at one another, blood flowed freely and life was held cheap. Armed men generally have harming minds. Men must disarm mentally and must then disarm physically as well. Disarmament Conferences have been such dismal failures because nations met one another with mental reservations and spoke with their tongues in the cheeks.

But how are bad nations to be punished? Just as bad men are punished. You must enable the League of Nations to have

military sanctions. Economic sanctions are very interesting but are comparatively innocuous. On the day when the League is armed and the nations are disarmed—on that day and on that day alone will arrive the angel of Peace with an olive branch in her hand and with dove on her shoulder. Till then all talk about universal peace is mere bankum—mere comauflage.

Further, the League of Nations must include all the nations of the world. The nations now keeping out must be persuaded or forced to come into it. There will be no universal World-State or a Parliament of Man. But there can be a federation of the world by means of the League of Nations as it may be—not as it is. Then will our planet be fitly described in the poet's (now prophetic and then true) words:

> " Robed in universal harvest up to either pole she smiles
> Universal ocean washing softly all her warless isles."

London University's Centenary

BY ROBERT OAKE

LONDON University celebrates this year the Centenary of its foundation. During the week June 29 to July 3 the hundredth anniversary of the grant of its Charter by William IV will be commemorated in functions, including an assembly for the ward of honorary degrees, to which Universities all over the world will send delegates. The occasion will bring together a brave display of academic gowns, crimson and black, purple, gold, blue and green.

London was one of the last of the great capitals of Europe to provide itself with a University. It was stimulated to do so by Bentham and the Whigs, who were responsible for the great reforms of the eighteen-thirties—the reform of Parliament, of the Poor Law, of the Municipal Corporations.

Religious rivalry aided the cause of learning. The action of the Whigs in opening University College to all, whether or not they were members of the Church of England, was regarded as a challenge to the established Church, and the Tories, in their turn, under the leadership of the Duke of Wellington, secured funds for the establishment of King's College as a "College in which instruction in the doctrine and duties of Christianity as taught by the Church of England should be for ever combined with other branches of useful education."

The two rival institutions started work, but their pupils could not qualify for degrees for four or five years until, in November 1836, the University of London was founded by Royal Charter with power to examine and award degrees to the pupils of University College, King's College, and such other institutions as might be named by the Crown. Twenty years later the University was given power to examine students whether or not they had pursued their studies at a particular institution. In consequence large numbers of "external" students have been able to take London degrees after a course of private study.

The institutions within the University, preparing students for examination "internally," now number 67. They include Colleges for Women—with one devoted to Household and Social Science—Colleges of Science and Engineering, a School of Economics, Agricultural Colleges, Theological Colleges, Medical Schools attached to the great voluntary hospitals, a School of Hygiene and Tropical Medicine, institutes devoted to Veterinary Research, to Astronomy, to advanced studies in Archaeology, to Oriental Studies and to Slavonic and East European studies.

The colleges are housed in all parts of London. The University itself has had quarters successively in Somerset House, Marlborough House, Burlington House, and the Imperial Institute at South Kensington, but it has long needed a home of its own.

Magnificent new buildings are now being erected for it on a site in Bloomsbury immediately behind the British Museum, and by a happy coincidence the first wing will be ready for occupation this autumn, soon after the celebration of the University's Centenary. The site has an area of $10\frac{1}{2}$ acres. It was purchased in 1927 with the assistance of a gift of £ 400,000 from the Rockefeller Foundation of America.

London has led the way in several departures from the traditional practice of Universities. The first was the recognition in 1836 that candidates for degrees in the classical languages, Greek and Latin, should first be required to show a minimum of Proficiency in English. The second was the establishment of degrees in science for the first time in England, in 1860. Thirdly, London was the first academic body in the United Kingdom to admit women to its degrees. A cautious experiment was made in 1867 by awarding certificates on the results of a special examination for "female candidates, no male person being admitted." Women did not desire special treatment, however, and in 1878 every degree, honour and prize of the University was made accessible to women on equal terms with men.

That London values its University is shown by the great number of students—some 14,000—who are attending its various colleges. It is evidenced, too, by the generous contributions that have been made towards the cost of the new central buildings in Bloomsbury. The London County Council, the authorities of the Home Counties; Middlesex, Kent, Surrey, Essex, Herts and Bucks, and the Borough Councils of Croydon,' West Ham and East Ham, have all voted substantial grants to the building fund, while the University's new ceremonial hall will be built with the aid of subscriptions from the Corporation of the City of London and the various City Companies.

In addition to serving London, the University is coming to perform an Imperial and International function. The unique facilities for specialised and advanced studies due to its situation in the capital of a great Empire attract students from overseas in ever increasing numbers. Moreover, its examinations for "external" students are held in centres all over the world, within the Empire by the sanction of the Dominion or Dependency concerned, and in other countries by arrangement through the Foreign Office.

The Mahout's Daughter

BY "JUNIUS"

THE sun had just set in the west, when a full moon shot into view and clambered up the sky. The broad, mighty river gurgled and roared as the water dashed over the big stones and then it ran straight and swift like an arrow. An enormous tusker was carelessly breasting the current, and gambolled in the waters to the amusement of a few urchins on the river-bank. On the topmost step of the bathing-ghat sat a young girl and a young man, silently looking at each other. It was a girl of remarkable beauty with a smiling face, bright black eyes and wavy masses of rich, dark hair. The young man by her side was handsome, too, and had a cropped head and clean-cut features.

The girl suddenly took some flowers from a basket nearby, and playfully scattered them on the water even as she scattered her charms and smiles around her.

" Lakshmi, you look more beautiful to-day than ever before," said the young man, drawing closer to her and looking into her eyes.

Lakshmi only smiled, and offered him a rose. Her lover took it with delight, and pressed it on his eyelids.

" Lakshmi, where is your father now ?"

"He has gone to the next town to take charge of a new elephant," spoke Lakshmi, "but he will be back home at midnight."

"I wish to ask him his consent to a certain proposal, " he said, enigmatically.

"Oh, Menon! is it about our marriage? Father was telling me yesterday that it was time we both got married, as otherwise tongues would be wagging against us. I certainly think father is right," so saying, the girl lovingly laid her head on the man's shoulder. He gathered her in his arms, and kissed her on both the cheeks.

" My dearest, we shall be married in a fortnight, and become the happiest of couples," whispered the young man.

Lakshmi was the daughter of a poor, old mahout, but she managed to enter the portals of the University with the aid of scholarships, and come away a full-blown graduate. It was during her college career that she fell in with Menon who was one of the richest young men in Malabar. Their warm friendship blossomed into love, and they decided to marry soon after

they quitted college. Kesavan Nair, Lakshmi's father, was delighted to marry his daughter to Menon, and looked forward to a better and happier future for himself under the protecting wings of a rich son-in-law. Menon was an orphan, and had only an uncle left, who gave his nephew unfettered discretion in every matter.

For over an hour the lovers sat, talking pleasantly, when suddenly the huge elephant, playing in the waters, trumpeted as loudly as it could, and dashed towards the bathing-ghat. Menon jumped to his feet in alarm, and snatched at Lakshmi's hands and urged her to run, but she only laughed and stuck to her seat. No sooner did the elephant see her than it became quieted, and it bent its legs and bowed before her. This spectacle almost took Menon's breath away. The monster of an elephant to kneel before a frail girl!

" Rama, come up the ghat, and let me see you more closely," said Lakshmi. Docile as a lamb, the elephant rose, and approached Lakshmi, his big trunk quivering. By this time, the young mahout came up to them, panting.

" Oh, Lakshmi! is it you? But for you the elephant would have run through the town and played havoc. Many thanks, madam."

" Krishna, you are a sleepy head, and one day, I fear, Raman will get out of control, and who knows what he may do then?" warned Lakshmi.

Krishnan found Menon, standing at a distance, shaking and shivering, and suppressed a chuckle.

" Please come nearer, sir; in Lakshmi's presence this elephant is quite harmless. Her father brought it up and trained it for over twenty years, and only last year I took charge of it when it became the property of the temple. Lakshmi and Raman are such great friends!" shouted Krishnan.

Here the elephant looked attentively at Menon who receded a little. Lakshmi laughed, and ran up to her lover.

"Raman is taking a good note of you, beware!" she said, with a loud laugh. Both went home, leaving the elephant and its mahout behind.

An hour before midnight, Menon hurriedly knocked at the door of Lakshmi's house, and the girl opened the door.

" Lakshmi, I am very sorry to tell you that I have to run up to Madras to-morrow and appear in the High Court as a litigant. I have just received the wire from my advocate in the city. I can return home only two months hence, but then we will be man and wife."

Menon kissed her on the lips, but before she could reply he had entered the car, waiting outside, and was off to the station. Her heart throbbing with a thousand conflicting emotions and misgivings, Lakshmi sank on the floor, and sobbed. Menon had not even given her his address, and she could not write to him. Far into the night she sat, brooding over the disappointment until her father returned. But he cheered her up with jokes and good advice, and asked her to wait in prayerful silence.

Two months later, one fine evening Lakshmi walked in the direction of the bathing-ghat. A cool breeze blew, and the stars began to peep out at her one by one. In the gathering darkness she saw with difficulty a young man and a young woman walking along the river-bank. Feminine curiosity prompted her to go near them. Thunder and lightning! what was it that made her head reel and brought her heart within an ace of stopping? Menon had come home, and was walking on the river-bank with squint-eyed Sita, Lakshmi's old class-mate! Lakhmi's eyes flashed fire, and she was quivering all over like the light of the moon on a disturbed tank.

That very night she ran to Menon's house, but the servant would not let her see him, and brought in answer to her note a gilded letter enclosed in an attractive envelope. As Lakshmi glanced at the letter she shrieked loudly, and staggered home. Menon was to be married to Sita next Sunday in the neighbouring town, and the letter was an invitation to Lakshmi.

Back in her house, she burst into a flood of tears, and almost broke her heart with weeping, despite her father's tearful appeals. The old man thought for a while over this distressing situation, but suddenly an idea gleamed through his mind.

" My dear child," he addressed his daughter, " tell me if there is a procession on the night preceding the wedding-day."

" Oh, what a silly, old father you are," broke out Lakshmi, " of course, there will be a procession to parade the fact of your daughter's shame and ruin."

" Tut, tut, my child, come nearer and I shall disclose to you a plan."

The old man and his daughter talked earnestly for an hour, and then they went to Krishnan's house. Lakshmi's word was law unto Krishnan, and at the end of the conversation he had the thrilling moment of his life when he held Lakshmi's hand in his for a minute.

It was a gala night in the town, and the long road leading from the temple to Sita's house was ablaze with a variety of

colourful lights. Menon was to be taken in procession from the temple to the bride's house on Saturday night. All sorts of fireworks exploded, and the big temple-elephant with picturesque trappings headed the procession. Menon was sitting in a hoodless, ornamental car. And a number of guests followed.

Krishnan was leading the elephant with an ankus in hand, and as the procession went half-way long, Krishnan whispered something in the elephant's ear. In answer, the elephant nodded its head and roared as never bofere in its life and struk terror down the spine of everyone in the procession.

Krishnan took the javelin, and thrust it hard into the elephant's neck. The thrust was enough to rouse all its wild instincts, and trumpeting loudly, it broke up the procession, scattering the terrified men and screaming women, who fled for their lives. Menon alone sat in the car, dazed and speechless. Fear had paralysed his limbs, and he could hardly move from his seat. The monster quietly approached the car, and with its foreleg upturned it. The driver had already run for his life, and Menon lay senseless, pinned under the car. But the elephant picked up the vehicle again and put it back on its wheels. Carefully, it took Menon with its trunk, and raced through the streets and out of the town. And not until it reached Lakshmi's house did it stop!

The old Mahout and his daughter were waiting for the elephant, and carefully received its human burden. The old man patted the beast gently.

" Ram, you have served me well, and I will never forget you," said the mahout, "now go back to the temple like a child."

The elephant nodded, and bowing to its old master and his daughter, wended its way back to the temple as though nothing had happened. Krishnan gave it double the usual quantity of sugar-cane that night.

Under the constant care of Lakshmi and her father, who was a great native physician, Menon was nursed back to health. His marriage with Sita was dropped under such ominous circumstances, and two months later he took Lakshmi to wife, and became the happiest man. Lakshmi easily forgave her husband his former folly, but she never forgot a friend. Everyday she would go to the temple, and offer plantain and cocoanut to Raman.

The Olive

A LEGEND OF THE CHRIST

Upon the hill of Olivet
There grew a verdant, happy tree
In spring its buds with dancings met
The vernal wind's felicity.

The children broke a branch one day
It limply hung with fadeing green,
They heeded not, 'twas all in play
Nor thought of beauty might have been.

But when came eve, a Passer-by
Saw the tree's budding was in vain
No glistening leaves would swing on high
Kissed by the sunbeams and the rain.

He touched the fractured dieing thing
See ! it was whole the brake was gone
Perched there a nightingale did sing
While He to Calvey went on.

— F. H. Aldhouse.

Our Armchair Politicians

BY W. B. G.

SNUG little rooms; electric lights shedding their glorious lustre; the radio pouring in sweet sonorous music from different climes and countries; the telephone ringing at times; beautiful pictures decorating the painted walls: rows of dignified volumes decently placed on shelves; pretty little curtains hanging on the windows; painted chinabowls or silver vases displaying bouquets of season flowers of variegated hues; lavender or rose breathing a delicate odour; chairs and couches; nice little tables covered with up-to-date stationery. In a rich round revolving chair, the armchair politician takes his seat, his clouded brow suggesting the greatest possible care and concern for the good of his nation, his fingers holding a thick long Havana and his gently parted lips blowing out long puffs of pungent smoke.

There he sits in the midst of files and papers, reports and statistics, poring over their contents and granting every word they contain, as gospel truth, for what else could be his source of information? His brain is full of schemes and ideas. Hurry from door to door, bustle and excitement are painted on his forehead. Meetings and conferences he must attend, and those especially, convened by the Government, for do they not bring in their train a nice travelling allowance and afford a splendid opportunity of sight seeing or knocking about, as is sometimes emphatically termed! Dinners and lunches, of course, must play a prominent part in all these, for an empty maw is a curse indeed!

His speeches in the Council or the Assembly will doubtless remind you of Cicero or Pericles. High-sounding and long resounding periods carefully mugged up empty vessels making most sound though! He does aim at oratorical distinction, but he gives the impression that his speech is inspired by true patriotic fervour and zeal. Government he will criticise right and left in as emphatic a language as he is master of, but he will forget every word of it as soon as he is back again in the midst of his official friends, who will pat him on the back for the excellent part he played in the day's proceedings. In fact all the time his attention is centred on the next Birthday or New Year's day Honours.

These Armchair politicians! They alone are cultured! And those coarse clad, sun-burnt workers who run from village to

village, labouring in flood areas or earthquake piles of dust! Well! In recognition of their services the armchair sends them a neat little message of sympathy and 'all success' in their efforts! Boards and committees when formed should however enroll them as presidents or at least secretaries for, by that time the scene has shifted from piles of earth to files of papers! Affected areas must be visited but only when there is all quite on the front! Nice reports, decently printed, will, however, issue and all credit will go to the chair!

He must be selected for giving evidence before this committee or that, or he must be elected on this commission or that. During election days patriotism will bubble up in him, and no one would be in better form! In his enlightened self-sufficincy, he never doubts his 'expert advice'. Those in the actual rough and tumble of affairs laugh in their sleeves, but allow him a certain indulgence for they are well aware that the poor fellow knows not what is going on in the green room!

Stock phrases and lip-service are at the tip of the tongue of our friend. Of Swadeshi and Untouchability, he will brag a good deal, of course. He will make savoury speeches and open this exhibition or that. From tip to toe he will have foreign apparel, for Swadeshi he may encourage, but of free trade and international goodwill he is a great patron, for therein lies magnanimity of heart and largemindedness!

Going to jail! Go to! Not except as an official visitor! Otherwise, he can make his best effort outside. He cannot pine in those horrid little cells! Well, he may however pine for the pinetops of Simla, where a nod from lord Indra or even from the gods and demigods of Gorton Castle, would mean a great boon to him! If he gets a shake, of course, of hands I mean. then Heaven is not far, heaven on earth I mean! Yes he, (the armchair) may do a good deal outside the jails. Nay, even outside their country. No joke! To uphold the national credit in the eyes of foreign countries he may perpetually stay away. He may even marry and die there. And all because he is a great patriot! And he is the leader of the nation! Who made him leader, do you ask? What a question! Why! He is self-made! And what achievement could be greater!

We have no health resorts. Kashmir! Well; it is a paradise on earth. It somehow suggests death, and to talk of it when he is going to recoup his health? What better than Switzerland or the sunny Reveira? The Alps and their snows, Paris and Monte Carlo, Geneva and London and all that and the rest of it; these are the things!

Some will fight for equality, for they suffer from an inferiority complex. To some, nothing less than the governorship of a province will satisfy. And those patrons of religions! The weavers of theories! They profess politics and hence are professors! They are giving their best brains to the service of the country! Then there are those curious, thin, long, colour proof figures, all brain and no body, most liberal gentleman! Figures and files are their affair and naturally! They must stock gold and keep India's financial credit high!

Others will eternally discuss whether Gokhale or Tilak was greater, or will always make Kelkar the centre and bull's eye for their targets, as if no better subject was worth their consideration! And what should be said of those warriors of the north who have exchanged their sword for the pen? Their only weapon now is the minority report. And of those who want to establish a parallel government or something of the sort, I shall say nothing. Their heart is too full of emotion!

Well, well, well! When all is said and done we must say again and a hundred times over that 'Long live the Armchair'. For, that is our Birth-right.

From All Quarters.

Siamese Fish that walks. Most people still refuse to believe that fish in Siam can travel over dry land, though for over a hundred and fifty years scientists have been discussing these freaks of nature. Recently, Dr. Hugh M. Smith, former Assistant Commissioner of the United States Fisheries, confirmed their observations by his own. Dr. Smith used to be fisheries adviser to the King of Siam, and in that capacity had many opportunities to study the 'anabas" or "walking fish." Once he watched an anabas "walk" over dry land. The fish covered 300 ft. in thirty minutes. A basket containing the fish was placed on the ground near the stream. The anabas got out of the basket, made its way across grass, a roadway, through a flower garden and back to the pond. On other occasions, usually at night, he saw these fish climb steep banks of canals and make their way overland to near-by ponds. They possess an organ above their gills which enables them to breathe air.

Police Television Service. The first public television service to be inaugurated anywhere in the world was officially opened recently when the two cities, Berlin and Leipzig, 125 miles apart, were able to see, hear and talk through television transmission, according to James J. Bulger, Canadian Division Manager, American Express Travel Service. Berlin and Leipzig each have two "Television Bureaus." They function alternately. A three-minute talk costs five shillings. The procedure is as follows: A party in Berlin wishes to speak to a friend in Leipzig, at six o'clock on Tuesday evening. He must register his desire on Monday afternoon. The gentleman of Leipzig is requested to be present at the Television Bureau ten minutes before the arranged time. In the Television Bureau, the gentlemen at either end sit down in comfortable leather chairs, lean back so that the picture will be clear, pick up the telephone receivers and wait. Suddenly a greenish-yellowish, blurred light darts about in front, and soon it is transformed on the dark screen. The connection of seeing and hearing has been completed.

Artificial Rain for Soviet Crops. It is understood that experiments are to be carried out on a big scale this year by the Soviet Institute of Hydro-Technique in the sprinkling of crops with artificial rain in those districts where there is insufficient rainfall. There are seven such districts in the Soviet Union. The experiments will be carried out on an area of 750 acres under spring wheat and other crops on the Volga region, 625 acres

under wheat and sugar-cane in the Ukraine, a certain area in the Crimea under vegetables, fruits and tobacco and in Trans-Caucasian under cotton, an area of 250 acres in Western Siberia under grain and sugar beet. Past experiments permit the conclusion that the yield of some crops would be 20 to 30 per cent greater under originary irrigation system.

Modern "Elixir of Life". Rejuvenation for the million, not just for the millionaire, has been made possible by the work of a number of British bio-chemists. To-day, you may shed the wear and tear of twenty years of life at a cost ranging from twenty to fifty guineas, according to the physician you consult. Potent glandular extracts employed are the same whether administered by a Harley-street specialist or a penel doctor in White chapel. Stories of the work of rejuvenation were told to a press representative in England of a great biological laboratory in Hertfordshire, where extensive research has been carried out for the past five years. From this laboratory the modern elixir of life" is distributed all over the world. Statesmen, peers, bankers, captains of industry, and members of all the professions, including doctors themselves, are being kept young by periodic courses of twelve injections. One woman, a headmistress, who looked to be in her early twenties, told the *Sunday Referee*:—"Believe it or not, I was forty-two last month and for nearly twenty years I have been head of the important scholastic organisation, I have built up. My doctor gave me the injections painlessly in the arm. My restored youth and appearance have caused amazement among my friends, particularly, as I lost nearly two stones in weight. No one who knew me before I had these injections could recognise me afterwards."

Glandular extracts stored at the Hertfordshire laboratory are insured for £ 33,000. Thousands of pounds worth, too, are kept in the vaults of a London bank. An official said: "Discovery of the glandular extracts came only after years of costly research. They are derived from special breeds of animals. All that is necessary is to attend a physician twice a week for a few minutes. Treatment is completed in six weeks.

Artificial Sunlight. New York's 'cliff-dwellers' who live on lower level apartments, facing ventilating shafts, can now get up in the morning, raise the window shades and be flooded in the glow of artificial sun-light. A system of powerful electric lights shine down the dark central shaft of the sky scraper or big building and simulate sunlight. The wiring circuit is so arranged that the glow comes on gradually in the morning for 'sun-rise' and dies away slowly for 'sun-set.'

Smile Awhile

The Vicar had received a couple of tickets for the opera from one of his parisheners. Finding that he was unable to go, he rang up some friends and said: "An unfortunate dinner engagement keeps me from attending the opera tonight; could you use the tickets?" "We should be glad to do so," was the reply, "but we are your unfortunate hosts."

* * *

Tramp—"Lady, I am almost famished."

House-wife—"Here is a cent. But how did you fall so low?"

Tramp—"I had your fault. I was too extravagant."

* * *

"Why were you speeding?" asked City Court Judge William Thompkins when Peter Hargather pleaded guilty.

"I had business with an under-taker," Hargather replied.

"Speeding makes business for undertakers," said Judge Thompkins. "Five dollars fine. Next case."

* * *

Briggs: 'An old school friend of yours asked to be remembered to you.'

Smith: 'What's his name?' 'Jackson.'

'Jackson? Jackson? Can't remember him.'

'Big fellow with a ginger beard.'

'But I never went to school with a big fellow with a ginger beard.'

* * *

In a Mexican prison a convicted murderer was told by his wife that he was doomed to die unless he could get a pardon from the Governor of the State.

She asked: "How do you go about getting a pardon from the Governor?"

"That is easy," he replied, and raised his voice: "Hey, Governor, how about a pardon?"

"Sure," was the reply. It came from the next cell.

* * *

He was so bashful that he had never got married. One day an insurance agent caught hold of him.

"Why not take a £ 10,000 policy in favour of your wife?" he urged.

"But I am not married."

"You will be as soon as the news gets out," said the agent confidently.

Book Reviews.

The Unique Christ and the Mystic Gandhi by P. V. George. Bound in two styles and sold at Re. 1-4 and Rs. 2 respectively at all Higginbotham Bookstalls, The C. L. S., Park town, Madras and P. R. Rama Iyar and Co., Esplanade, Madras.

This book contains much that is true of Christ and Christianity. It is unfortunate that a reader is left with the feeling that the author was prompted to write this book because he (the author) was very much oppressed with the thought of some people comparing the "puny Gandhi" with the Holy Christ. The treatment of the subject smacks too much of the missionary mentality and reminds one of the attacks and counter attacks of misguided followers of different religious persuasions. The author does not discuss things with an open mind, but simply quotes extensively to prove the eminence of Christ, which no sane man has hitherto sought to question. He is on safe ground till then, but he is hopelessly at sea when he tries to prove the superiority of Christianity as a religion to Hinduism or any other religion, or the super-eminence of Christ over Krishna, or which inspires one, more, the Bible or the Bhagavad Gita. To us such questions have no meaning, for we hold that fundamentally all religions are one, and all lead to the same goal. We also cannot help pointing out that the author has misunderstood the message of the Gita and misinterpreted the philosophy of Gandhi.

The complete English Course for Schools in India Parts 1 and 2. Edited by K. Srinivasa Kini B. A., L. T., Revised Edition 1936, Basel Mission Book Depot, Mangalore.

These contain a good selection of readings in English prose and poetry. The selections whenever necessary are prefaced with short notes to show the context and each lesson is followed by word study, notes, questions and exercises on grammar.

Manasastram (മനഃശാസ്ത്രം) by P. N. Moosad, B. A., L. T. The Mathrubhumi Printing and Publishing Co. Ltd. Calicut. Price Re. 1.

This is an excellent book in Malayalam on "Psychology" as understood by Western science. This is the first book of its kind in Malayalam and so the author deserves any amount of praise. The ideas are expressed clearly and that is sufficient recommendation for a work on such an abstract subject. The vernacular terms employed are mostly happy and appropriate. The book opens with an appreciative preface by Mahakavi Ullur Parameswara Ayyar. Mr. Vatakepat Narayanan Nair, the well known scholar and dialectician contributes a learned introductory chapter wherein he discusses the subject of psychology as propounded by our metaphysicians of old. The book is neatly printed and attractively bound.

Irittinnu Mumbu (ഇരുട്ടിനുമുമ്പ്) by G. Sankara Kurup, Mangalodayam Press, Trichur.

This drama in one Act contains the soul-stirring reflections of a poet on "the civilising mission" of the white man in Ethiopia and the diplomatic intrigues of the League of Nations. It is highly imaginative, but at the same time most accurately realistic in conception. The poetic-prose interspersed with occasional songs enthrals the sympathetic reader.

A TREATISE ON HOMOEOPATHY*

The literary make-up of the work leaves much to be desired. The use of the definite article all through the book is generally inaccurate. The build of the sentences is heavy and complex, and makes a technical work more difficult of understanding to the lay educated. A more efficiently trained literary writer should have successfully used the popular style, and the work would not have suffered in estimation in consequence. There is a general tendency to prefer latinised expressions to Anglo-saxon, which makes the writing burdensome. Although the subject dealt with is technical a popular presentation by a master would make it accessible to a larger class of intelligent readers. Kent's lectures on Homoeopathic Materia Medica and his lectures on Homoeopathic Philosophy have been delivered almost in the language of every day life, and their simplicity of style and vigour of expression have helped to carry the truths of Homoeopathy home to the largest class of intellectual readers. Their popularity is unique. The English idiom used in the book should have been purer if the book should take rank with some of the great classics in Homoeopathy.

The book compares favourably with several other treatises on Homoeopathy written by Indian medical men but most of these books do not compare well with English or American publications in Homoeopathy. There are in our country renowned medical men in Homoeopathy whose genius and skill in the healing art as taught by Homoeopathy, are not inferior to those of some of the great masters in America but our books are not quite up to the mark. Book writing is a great art, and it requires great taste and judgment to make your thoughts acceptable to the reader through a well-cultivated style. Although the foreign medium of expression handicaps us, we cannot help taking extra training to bring our literary form in that language, in line with that of the celebrated native writers in it. In spite of these defects, there are evidences throughout the book, of great terseness and condensation, and large areas of thought have been covered by the author in the shortest possible compass.

The author was formerly lecturer on physiology, midwifery, and gynecology in the Medical School, Satara. He is a patriot, was a soldier in the non-cooperation struggle and thrice went to prison during the progress of the civil disobedience movement. The idea of writing the present treatise was born in his mind in prison, and he found himself engaged in the task thereafter. The work was submitted as a thesis to the Tilak Maharashtra University and recommended by the Board of Examiners for the conferment of a Doctorate in Homeopathy on the author. The work is reverentially dedicated to the author's maternal uncle, the late Dr. Gopal-Krishna Gune, a Veteran Homoeopath of Deccan, "whose appreciative tears were shed when the manuscript of this book was being read to him". Dr. Mhaskar, M. D., of the Haffkine institute, Bombay, has written a foreword to it.

The first four chapters are practically preliminary; chapter one deals with the fundamental principles of matter and life and the points of coalescence and divergence between them; chapter two is a short one and gives the basic ideas on health; chapters three and four go together; in the former, Reaction and natural immunity are examined, and in the latter,

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* "Principles of Medicine and Homoeopathy" by Dr. V. V. Athalye, M. D. (Hom.), Satara.

susceptibility and idiosyncrasy are examined. The conceptions on these matters are excellently clarified by the author. We come to the subject proper with chapter five, which treats of disease and pathology; chapter six dealing with the law of cure and chapter seven dealing with the application and working of the law continue the discussion commenced in chapter five and carry the matter to logical conclusions. These three chapters are the marrow of the book and constitute the author's original contribution to the world of thought in medicine. Whether one agrees with him or not as to the several theories and principles enunciated by him in these chapters, the logical cogency of his reasoning and the unmistakeable clearness of his statements must keep the devout student of medical knowledge deeply absorbed in his writing. If I were an allopathic physician with foolish bias against Homoeopathy, before I commenced the study of this book, but if the principles learnt by me from the study appeared to me to have a rational and scientific basis, the first thing I would expect to do after studying this book is to study the Homoeopathic Materia Medica, and fall to experimenting with pure Homoepathic Medicines, and if the curative results produced were better than in any other rival system, to humbly and honestly acknowledge my obligation and conversion to Homoeopathy, and use all the knowledge gained, for the relief of the sick and suffering.

On one question, the author comes up against the orthodox school of Homoeopaths; i.e., whether as regards infectious diseases, the bacteria found by microscopical examination in the blood of the suffering sick cause them or not. Several passages from Hahnemann's own writings are quoted by the author to show that Hahnemann himself held such a view and to put orthodox Homoeopaths like Dr. Kent in the wrong. Some key-propositions, as stated by Dr. Kent in his lectures on Homoeopathic Philosophy may be repeated here to understand his point of view. Sickness is a flowing out from within, it is a centrifugalising process. There is a government and order within the organism, and disorder sets in in the headquarters, on the dynamical plan. Cure of sickness proceeds from within to the outside. It is not an organ that is sick, but man himself who is prior to all the organs that is sick; disease as diagnosed by pathology gives us no adequate view of sickness. We must ally with the above, the great statements of Hahnemann, "treat the patient, not the disease". "There are no diseases in the world. but any sick people to be cured" "When a person falls ill, it is only the spiritual self-acting vital force, everywhere present in his organism, that is primarily deranged by the dynamic influence on it of a morbific agent inimical to life". "It is the morbidly affected vital force alone that produces diseases". The morbific agent inimical to life may be bacteria, or otherwise; but it is "the dynamical influence on the spiritual self-acting vital force" that causes sickness. This investigation is outside the purview of every other medical system and is sometimes denounced as dreamy; giant intellects in the field of medicine are puzzled over the question, and hold sharply divided opinions. The least that could be said is that the matter requires closer and fairer investigation. A milestone in the march to knowledge seems to lie in the writings of Dr. Beauchamp. "His discoveries of microzymas (living points) in chalk opened the door to a secret of life that heretofore had beed hidden from the mind of man. Where there was thought to be no life, he found life in its lowest state, it was a part of the inorganic deposit, and the mighty changes which it had undergone had not been able to completely obliterate its vitality. "When the cells of the living organism are diseased" says Beauchamp "it means

the miciozymas are diseased, and they give rise "to what is erroneously called pathogenic bacteria." The pathogenic bacteria or micro-organisms are not the cause of morbid conditions, but the results thereof. Beauchamp exhibited the microzymas in their relation to fermentation, and illustrated the subject with drawings, showing the evolution of microzymas into bacteria and into cellules". He points out, how, the microzymas, according to the solution in which they were placed, evolved either cellule or bacteria. During the process of fermentation. the microzymas disappeared as such, developing into bacteria. This was shown when a clot of fresh blood was confined in a vessel that was practically air tight, although in time, air did slowly penetrate, affecting the outer portion of the clot, and a process of fermentation, followed. The microzymas disappeared, and bacteria made their appearance about the margin of the clot, while in the centre of the clot, the microzymas were found perfect. Beauchamp clearly proves the fact that bacteria evolve from a life process through the influence of some death or degenerative process working in the organism, such as acute or chronic miasms".

Chapter eight deals with posology or the science of dosage, and the author mentions that on scientific grounds you cannot push the doctrine of potentisation beyond that of atomisation or molecularisation, and that consequently drugs cannot be attenuated on the decimal scale beyond the fifteenth potency in order to liberate the atom or molecule. But the author acknowledges that potentisation has been carried on on the centesimal scale up to one lakh and even more times, and that excellent curative results have been produced by Hahnemann and his followers with highly attenuated medicine, and that we must look forward to a time when atomicules will be discovered as having the property of atoms, and composing in their thousands and tens of thousands the atom. Stuart Close posits the ionisation of drugs by the Homoeopathic process of potentisation.

Chapter nine deals with the subject of clinical investigation. The follower of the dominant system of medicine has chiefly to make a careful physical examination, but sometimes to make a microscopic examination of blood, the X-ray examination of the body and so on. But the Homoeopathic examination of the patient, must be also a dynamical one, it must cover the whole field of symptomatology, which is a limitless realm, and calls for the greatest care, keenest observation and purest motive on the part of the physician. On the whole, I think that Stuart Close's chapters on posology and clinical investigation furnish more valuable data to the student than these two chapters. The last chapter is a short conclusion, summing up the original contributions of Hahnemann's Homoeopathy to medical thought, in the following formula, namely, the individualisation of the patient, the infinitesimalisation of the drug, and the vehicularisation of the nerves. He depicts Hahnemann as "teaching a kind of realism as man's philosophy of the universe, harmony as the general universal attitude, vital principle as the instrument of the activity of life, attraction as the general law, and the law of similars as the universal resource of restitution".

To many an allopath who has never had an opportunity to be introduced to Homoeopathy along right channels, and has imbibed only a habit of contempt prior to investigation, but would bow his head to enunciation of scientific principle, this work should prove an invaluable aid in the correct understanding of the principles of Homoeopathy. To the Homoeopath rooted in his convictions about the infallibility of the law of cure as promulgated by Hahnemann, the single drug, the potentised drug, and the perfect similum, and receiving every day confirmation by experience of the

truth of the law, this work is a great addition to his armamentarium of medical literature, and he could also win many an intellectual battle in the light of the principles stated in this book. The book has greatly enriched our theory literature and must be put in the category of Stuart Close's genius of Homoeopathy, Kent's lectures on Homoeopathic Philosophy, and Allen's books on the Chronic Miasms, and Banergi's book on Chronic Diseases. I put the Organon, and the Chronic Diseases of Hahnemann in a class by themselves.

I should have desired the author to present, from the modern scientific point of view, the facts regarding the suppression of cutaneous affections by ointments etc resorted to in Allopathy, of accustomed discharges, of rheumatic affections by liniments, of chancres etc. by local treatment, and the chronic diseases that have been known to result from them. The author should have considered the difference between the unitary theory as to chronic diseases held by Hahnemann, and the theory of the dominant school that different independent chronic diseases afflict the same sick man.

The Homoeopathic system is peculiar for the doctrine of the Homoeopathic aggravation, the principle regarding the repetition of the dose, the second prescription, the use of graded potencies in the treatment of the same affection, the restoration of suppressed cutaneous affections, or suppressed rheumatisms, before organs within which were diseased came into a state of order, the principles for the treatment of the chronic sick when there were mixed miasms and so on. It is peculiar also for the successful cure of several diseases which are considered surgical by the dominant school with pure drug effects, and in a thoroughly non-surgical manner. I should have desired the learned author to bring all his knowledge of modern science to bear upon the interpretation of all these peculiar medical phenomena. Lastly, it is my hope, that his excellent work would go into the hands of the congress leaders, and that by plunging into its study, they will get the treasures of Homoeopathy, and will not lose time to organise a form of social activity intended for the universal benefit of the millions of the suffering poor of this unhappy land, carrying the healing balm of this beneficent system to the door of the poorest of the poor.

Aghoram Aiyar.

In Memoriam.

Dr. M. A. Ansari. We deeply mourn along with millions of our countrymen the passing away of Dr. Ansari. The shock caused by the news of his tragically sudden end has been so great that the country has not yet recovered from it. The death of Dr. Ansari is nothing short of a national calamity. Next to Mahatma Gandhi if any one person could have helped in bringing about an abiding settlement between the great sister communities in our land, it was Dr. Ansari, and his death at this critical juncture in our country's history is therefore a great national blow.

Like a true Doctor he knew what was at the root of the Hindu-Muslim problem. Analysing the causes of the communal trouble, he said, presiding over the Congress in Madras in 1927, that "it is essentially a problem of two different cultures, each with its own outlook on life, coming into close contact with one another. The best remedy lies in a recognition of the right of each culture to exist, in a development of a spirit of tolerance and respect and in the encouragement and cultivation of cultural affinity by the establishment of national institutions where young people of both the communities will come into touch with each other and get opportunities to study and understand the ideals underlying the civilisation of both." Towards this end he founded the Jamia Millia and to our mind no tribute can be greater than willing and generous support to this noble national institution so that it might succeed in fulfilling those great ideals which lay nearest to the heart of the great departed soul.

* * *

Sir M. Ramachandra Rao. Death has laid its icy hands on another of our great men, Sir M. Ramachandra Rao. In his death the country has lost a great statesman and a sincere patriot and the Liberal Party one of its foremost men. Handsome tributes were paid at a big public meeting in Madras to his manifold services to the country particularly in the spheres of local self-government and land mortgage banking. We trust that steps will be taken for a fitting memorial in his honour.

* * *

P. M. Hari. It is also our painful duty to record the death of Mr. P. M. Hari whom our readers will remember as one of our valued contributors. He was one of the life members of *The Scholar* and took an abiding interest in the welfare of the journal. We extend to his family our deep sympathy in their bereavement.

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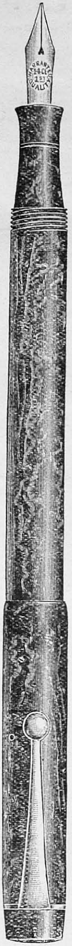

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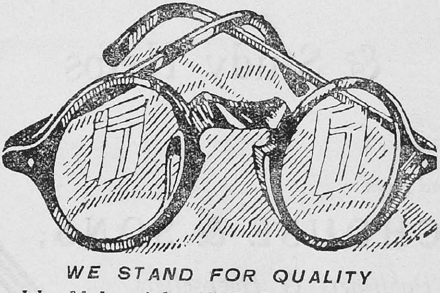

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